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OLD SERIES, VOL. 40. CHICAGO, JANUARY 20, 1898. NEW SERIES, VOL. 5

Reading Room Divinity School

A Song of Speech

From the deeps of the life of the spirit, from the longings that throng in the soul,
There struggled to manhood, unchallenged, a yearning for fulness of love,—
A yearning for ampler expression of the moods and the modes of the heart,—
And the ape was a man when his longings, he had robed in the beauty of sound,—
He had robed in those raiments so royal—the sounds he had spun of his soul!
And the beasts of the fields and the forests, and the beautiful birds of the air,
Were awed and subdued with wonder of the man who could mount on a sound,—
Who could climb to the heights of the heavens, and could scan the far wastes of his way
By the aid of the might of the music he had fashioned supreme of his soul.
No work hast thou fashioned so lasting, mighty man, with thy labors sublime,
As the speech and the song that unfetters the soul from its bondage to time;
That wafts it afar through the aether, in the realms where the beast cannot climb,
And leaves it in unison throbbing, with the tones of the Lord's mighty chime.

CHARLES A. KEELER.

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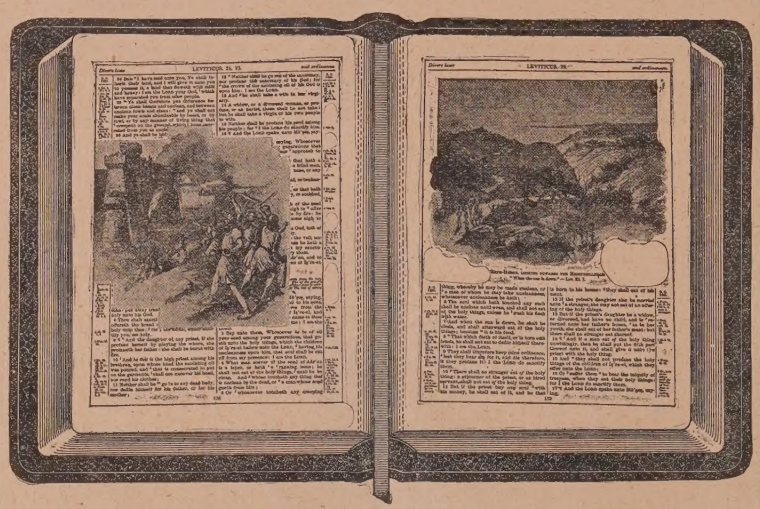

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US, 14. *They overtake the children of Israel*

may serve the E-gŷp´tians? For *it had been* better for us to serve the E-gŷp´tians, than that we should die in the wilderness.

13 ¶ And Mō´ses said unto the people, [q] Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: [2] for the E-gŷp´tians whom ye have seen to day, ye shall see them again no more for ever.

14 [r] The LORD shall fight for you, and ye

B. C. 1491.

[q] 2 Chr. 20. 15, 17. Is. 41. 10. 13, 14.
[2] Or, *for whereas ye have seen the Egyptians to day, &c.*
[r] ver. 25. Deut. 1. 30; 3. 22. 20. 4.

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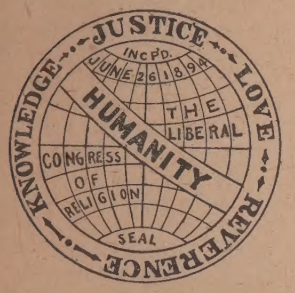
THE NEW UNITY

VOLUME V. THURSDAY, JANUARY 20, 1898. NUMBER 47



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

"There are too many men and women in every community who are trying to work for reform and advancement on every line except the line of religious thought."

An incipient fire in the Methodist Book Concern of this city, the other day afforded opportunity for a rush for Bibles on the part of the idle crowd that gathered. A large number of valuable books were thus stolen. It would be a curious problem in spiritual dynamics to try to work out the redemptive power of these books. Let us hope some of the thieves consulted the text.

We are authorized to state that the report going the rounds of the papers, that Rev. Caroline Bartlett Crane has resigned her pastorate at Kalamazoo, is wholly unfounded and could have arisen only in some newspaper correspondent's brain, stimulated by an unworthy zeal for the sake of a sensation. Both pastor and people are justifiably indignant over the matter. We hope it will be a long day before a relation so deep and true as that which exists between Mrs. Crane and her people will be broken and the work which has proven so profitable and is still so prophetic, be abandoned. Mrs. Crane will round out her tenth year in April, 1899, at the end of that time she is looking forward to a short period of rest and study but not to abandonment of her work.

Berea College is a humble representative in the educational fraternity of America, but it has a record noble and unique in many respects, not the least of which is that for twenty-one years it has kept all saloons out of its precincts. This institution, with its twenty-seven professors and six hundred students has always been able to turn the majority in every political contest against the saloon and in the interest of sobriety. Let other colleges go and do likewise. May the time soon go by when a great educational institution can assume the non-, not to say, un-ethical attitude of being indifferent to the moral conduct of the individual student or the spiritual atmosphere that surrounds the young men and women who put themselves under its tuition.

Some friend has sent us a marked copy of the Dayton, O., *Evening Herald*, which contains an interesting account of a unique movement carried on in the spirit of THE NEW UNITY. It is a non-Sectarian Sunday-school or Sunday club, conducted in the neighborhood of South Park, a school which has outgrown its capabilities; draws together children from homes of various denominational antecedents. Instruction is given on the universalities of ethics and religion. The primary class alone numbers eighty. Last spring a stereopticon lecture was given to this class on "landscape gardening," the progress in this direction being shown by pictures. Then some unsightly places in their own town were shown, and seeds of nasturtiums and morning glories were distributed among the children for competitive cultivation. As a result seven boys received *The Youth's Companion*, eleven girls *The Ladies Home Journal*, besides ninety Bibles distributed to regular attendants, the oldest pupil, seventy-five years of age, receiving a large, flexible Bible. "Behold how good and pleasant it is for brethren to dwell together in unity."

Many of our readers will learn with pain of the death of Rev. T. B. Forbush, so widely known in connection with the Unitarian work of the west. In the sixty-sixth year of his age, and the forty-second year of his ministry, he passed from his life task at Memphis, Tenn., on January 6th. Few of his friends in the north knew of his illness, and at present writing we know none of the particulars. Mr. Forbush graduated from the Meadville Theological School in 1856. For many years he was leader of a Unitarian movement in Cleveland, which occupied one of the large and popular halls. After that he was engaged for a time in the work of the Athenaeum in Chicago; served as pastor of the Unitarian churches of Detroit and Milwaukee, and for seven years represented the American Unitarian Associa-

tion in the west. For the last year he has been connected with the young Unitarian movement in Memphis. Mr. Forbush was a strong preacher, a clear thinker, and he carried his words far and wide, the memory of which will lead thousands to cherish tenderly his memory, and to feel keen sympathy with his family, which consists of a wife and three children, in this hour of their bereavement.

We have withheld, until we could make the announcement with assured confidence, the encouraging item of news that plans are well under way for the holding of an "Iowa Liberal Congress of Religion co-operating with the National Liberal Congress," at Cedar Rapids, Ia., under the leadership of Rev. J. H. Palmer and his society, the Universalist church. No pains will be spared to make it truly a Liberal Congress in the spirit of the parent meetings, held in Chicago, Indianapolis, and Nashville. Dr. Thomas, of Chicago, is already engaged to preach the opening sermon. Jenkin Lloyd Jones, T. B. Gregory, Joseph Stolz, and others from this city will be present. President Gates, of Iowa College, at Grinnell, Ia., sends the assurance "I shall be glad to hear of the success of your undertaking, for certainly it is in the line of the best work that is being done in this country or anywhere else in this generation." This is the next thing to do. Let smaller congresses within state limits sound the cry for unity, co-operation, federation, and when possible, consolidation. Let us have fewer churches and more co-operation. Less theological bickering and sectarian rivalry. The meeting at Cedar Rapids will be a timely prelude to the still greater and more noble meeting to be held in Omaha in October. Let as many of THE NEW UNITY readers as are within possible reach of Cedar Rapids plan to go there in April. Iowa has long claimed to be the banner state of the west for the liberal spirit in religion, and we believe that this meeting at Cedar Rapids will demonstrate the ripeness of Iowa for this inclusive movement and its liking for this expression of fellowship.

Professor Schmidt, of Cornell, recently preached in the Unitarian church of Ithaca, on Hall Caine's story of "The Christian," and the sermon was published in full in the local paper.

The slums of our cities, the neglected districts in our rural communities, cannot be reclaimed by the charity sister and her gifts, the salvationist and his rescue mission, or the college settlement and its sample of higher civilization. Society must open its eyes some day to see the danger to its own existence of maintaining slums, find its cheek mantled with a blush of shame at the very thought of men and women seeking in vain for work, or working day and night for insufficient wage to keep the wolf of hunger from their door, living in rookeries unfit for human habitation, with neither time nor strength nor knowledge to ward off the dread invasion of filth, disease and vice, obliged to send their little ones from school or play into the mill to grind, and be holden to the rich who have grown fat by their labors chiefly, for the unconvenanted mercies of a true ecclesiastical road to the heaven that lies beyond the grave. Society will be ashamed at having given so ready credence to that stupid sophism that these things must be, so in accordance with some fiendish economic law before which man is helpless. Much careful study will be needed on the part of those best equipped to draw from history her lessons, from the abundant facts their true significance, from manifest tendencies direction as to the first feasible steps in reform. Much thought and energy will also be demanded of those who would by peaceful agitation rather than by violence, by a wise use of the citizen's suffrage, right the present wrongs.

But whence is the necessary unselfish impulse to come? It is already here and only needs to be strengthened. It leads the sister of charity, the salvationist, the ethical worker, into direct contact with the poor in goods and mind, and virtue. Such personal contact is desirable. For the greatest enemy of progress in our own day as in the time of the Master, is not the publican nor the sinner, nor the Sadducee, but the self-righteous Pharisee. And the truest friend of moral and religious advancement is he whose hand is readiest to clasp his brother's hand, whose heart beats with the warmest sympathy for any man in need and whose mind is active in devising ways of helpfulness.

Our neighbor, R. A.White, of the Stewart Avenue Universalist church, Chicago, has been doing some plain talking in his pulpit recently about the sweat-shop iniquity. These talks are based upon some recent visitations of Mr. White, and they are the kind of talks that inevitably must fly from the lips of any preacher who has taken the slightest pains to go and see for himself. The writer of this note made careful investigation of this field in Chicago some years ago, and reported the result in his pulpit and in these columns. It is discouraging to say that all the evidence goes to show that Mr. White is right when he says that the evil is still growing. There is no industrial iniquity so far-reaching, so hard to cure, and so crushing upon a mass of dumb and helpless humanity as the iniquity represented by the clothes we wear. The clothes of men and women, high and low, represent the tyranny of under-paid labor, performed under unwholesome conditions, by a pathetic class to whom a change to a better system would necessarily for the time being work evil. The worst thing about the sweat-shop system is that the poor kind of living it seems to give to thousands of depleted lives is conditioned upon its perpetuation. A change for the better would temporarily visit still greater wrong upon these victims and so they defend it and resent an improvement. That horrible picture in Mrs. Humphrey Ward's "Sir George Tressady," of the consumptive woman opposing those who would ameliorate the situation is verified more or less strikingly in the experience of any one who would touch this grim subject. The "sweat-shop" cannot be permanently ameliorated. It must be abolished. The principles of competitive trade will never abolish it. The combined conscience of the community must express itself in decisive legislation. This, backed by the self-denying and self-imposed judg-

ment of the purchasers who will refuse to wear clothing of illicit manufacture, however cheap, alone will do the work.

It is not with surprise, but with sincere regret that we learn through the columns of the *Outlook* that Victor Charbonnel, the chivalric young abbé, who so valiantly led the work of organizing a Parliament of Religions for Paris in 1900, has withdrawn from the Catholic church. Our regret is not that this young man has been loyal to his convictions or that he has followed the inevitable leadings of logic and conscience, but that the Catholic church has failed once more to give room to the expanding thought and growing opportunity of modern times. When in Paris last spring the present writer had several interviews with this young student and noted his keen intellect, his warm heart, and growing sympathies. At that time he was hopeful that with such men as Dr. Zahm, the Catholic scientist, Archbishop Ireland, and Bishop Keene, to lend their coöperation, the Church of Rome would sanction, or at least permit its members to take part in so inclusive a movement. But ecclesiasticism is vigilant, and, alas, ecclesiasticism is always blind beyond a certain range. It sees the present interests so clearly that it ever loses sight of the far-reaching interests even of its own. The Catholic church is not the only church that turns its back upon its own prophetic opportunity, ignores its own children, and refuses support to those movements which are its own truest exponent. The following are Charbonnel's own words to a reporter as printed in the *Outlook*, as to the reason why he left the Roman church:

> A thousand reasons that many others have had, but chiefly a supreme disillusion. For a long time I have felt the social injustice practiced by the church, with its tolerant pretension to doctrinal infallibility and intellectual domination. To break this abominable system, two years ago I proposed to hold a congress in 1900, at Paris, at which representatives of all religions and races might take part. The meaning of this assembly would have been the affirmation of the equal value of all consciences, the derivation of all religions from the same source, and tolerance. The Catholic clergy opposed my design, their irritation always increasing. They pretended that Catholicism, having the monopoly of truth, should have no contact with error. I was conquered, and from that moment rebelled. My dignity would not let me profess a creed that my reason could not admit.

These are manly words, and THE NEW UNITY stretches its hand across the seas to the brave young thinker. While in the Catholic church there was room for him in the Liberal Congress, now out of it there is still room and welcome and religious fellowship. Hail! brother. Well done. There is a great opportunity at hand, a great work waiting for you and such as you to perform in the interest of Catholicism. Let it now be not the Catholic church of Rome, but the catholic church of humanity.

Myra Good Schwartz, in *The Epworth Advocate*, of Camden, N. J., has an interesting two-column article entitled "A Feather in Her Cap," in which occurs the following passage, which alas! is still timely.

> Hall Caine describes a woman who "wore on her hat a grebe breast painted red at the roots to show that it had been torn from a living bird." This character I believe to be wholly a creature of the imagination; yet there is not such a far stretch between her and the woman who can show a smiling face under a hat crowned with dead birds. It is not only the suffering of the birds we grieve over, nor the economic reasons, but in addition to this think of the hardening process which must go on in the hearts of men and boys, the deadening of all the finer sensibilities which enables them year after year to harvest from the pulsating birds their God given glory, to hear unmoved the nestling's piteous cries for the mother bird which will never return, lying perchance, helpless and bleeding within a few feet of the little home which had been built only a few short weeks before, built with the brightest hopes, expressed by cheery chirp and glad calls.

The Infinite in Man.

Last week we used the "Sphinx," or more properly the great Egyptian hill statue which was called Horus-on-the-Horizon, as symbol of the co-operate life of man, the social quality of man's religious nature. This week we point to the immaterial thought and treasures of India as witness to the measureless power and policy of the individual soul. The word "Veda" implies knowledge. "Brahma" is the self-existant, "Manu" the hero king, the mythic law giver, the Moses of Brahmanism, carries a name which is akin to the Latin "*Mens*," the Saxon "*man*," and our word "*mind*." Etymologically, at least, man is a thinking animal, a creature with a mind. The lawgiver of the Brahmins was a thinker, and as might be expected he gave to religion a meditative bias; he made reflection a virtue, and thinking the habit of the saint. In Brahminism we have a religion, lavish in poetry, rich in cosmic fancies, a religion ever in danger of degenerating into indolence, a world of non-action, a ritual of physical laziness, a dreamy heaven where absorption was beatitude and release from frets and worries in the flesh was heaven. Other religions built mighty tombs, reared splendid temples, organized great missionary schemes. Brahmanism did little in this direction. It has given gnomic sayings and subtle philosophy rather than Missionary fervor. If we say that law came from Rome, art from Greece, religion from Judea, we must say, with the same license and large degree of error, that philosophy came from India.

The Hindu sages not only taught that there was an infinite quality in the finite mind of man, but they exemplified it in the most striking manner. The earlier Vedas date from fifteen hundred to a thousand years B.C., but Sanscrit did not become a written language until about the fourth century B.C. Here then is this literature, much of it carefully elaborated poetry with lines of technical construc-

tion, the Rig-Veda alone containing ten hundred and twenty-eight different poems, or, according to Max Müller, ten thousand and eighty verses, making a collection larger than Browning's "Ring and the Book," which has been coin current for a thousand years or more before the art of writing was known. They were printed only on the perishable tablets of the human brain. They were preserved upon the intangible breath of men and women; they passed from mouth to mouth, from father to son. And this miracle still continues. Max Müller says that if "every manuscript of the Rig-Veda was lost to-day we should be able to recover the whole of it from the memory of the Strotryas in India. To-day these native students learn the Veda by heart from the mouth of the teacher, never from manuscript, still less from the printed edition." He tells us that he has had students in his own room at Oxford who have corrected his printed editions from their memory. Some of his published manuscripts have been collated not from manuscript, but collated from the memory of these Vedic students. A boy who is to be brought up as a student of the Rig-Veda spends eight years in the house of his teachers, studying every day except holidays, which are called "non-reading days," during which time he has memorized thirty thousand lines. Compared to this mighty monument of thought and feeling reared in the gray matter of the Hindu brain, perpetuating even to this day a line of inspiration over three thousand years old, how insignificant and inefficient are the tower temple of Bel on the banks of the Euphrates, the imposing Hill-carved figure of "Horus-on-the-Horizon," as he sits serene, waiting each day the rising of the sun on the banks of the Nile, or the great St. Peters of Christian Rome. A thought is the most enduring of things. Ideas alone continue to live. Principles survive all the generations. But these words must have been more than words or the human mind would not have held them. They tell stories of high faithfulness. They tell of men who died for truth and for love. "If you think I am alone," said the righteous king, when hard pressed, "you are mistaken. The old man within (conscience) is with me." If the Hindus left us no great monument in marble or brick, they left us the verb "I am," "than which," says Max Müller, "no work of art has required greater effort than this little word."

Those devotees on the banks of the Ganges teach impressively the supremacy of morals, the superlative quality of religion, the commanding authority and absorbing demands of religious ideas and ideals, without which our hurrying and scurrying is in vain. There is no permanent place in the economies of life for any of our errand-running, culture-chasing, art-serving, or so-called "charitable activities" that are not deeply rooted in the thought of the eternal, in the intangible. The only undying realities are the realities of truth, righteousness, and love which in their holy synthesis constitute religion, which it is or ought to be the supreme delight as well as the highest duty of the human soul to guard, support and extend.

Notes From E. P. Powell.

About 1820 we entered upon the great temperance reform. Within ten years the sideboard in all American homes was purged of intoxicants. The church went over Paul's doctrine of abstinence; a distinctively higher altruism became established as national sentiment. We seem now to be on the verge of a new and perhaps vital temperance upheaval. The exposure of the Princeton Inn has served to set on fire a growing public sentiment that education is a curse if it goes with moral degeneration. All along the line there is to be a struggle; in the national capital, in our colleges, at popular banquets, and in the navy and army. Can we establish our nation on the principles of honor, temperance, and self-government? There is a growing conviction that we can and must.

When a resident of St. Louis, the writer used to go to a certain church for a moral bath once a week. The preacher was a stout Calvinist, and Calvinism we did not absorb; but he was a man of clean, strong convictions. His long pastorate had bred a high spirit in his people. To sit in that church and among those people, made you feel morally better; gave you a sense of being an upward looker, and you went away not at all a Calvinist, but a better Christian. We were reminded of this when reading in the *Outlook* that "the chief work of the church is the creation of an atmosphere with moral ozone in it." In Dr. Dickie's church we breathed a good ozonized atmosphere. Keep out of churches and all other places that have a bad atmosphere.

Captain Mahan has said one thing that ought to be repeated in every ear in America, and felt in every heart. He says, "Can any one doubt that a cordial, if unformulated, understanding between the two chief states of English tradition, to spread freely, without jealousy, and in mutual support, would greatly increase the world's happiness." In politics there is just as much need of a creed as in religion; and this is the fundamental principle of an Anglo-Saxon creed, that Great Britain and the United States have substantially the same mission of establishing popular government in the place of despotism. This was what Canning proposed to our government in 1823, and it has been true from that day to this, that our interests have not been in hating and antagonizing England, but in friendly co-operation.

We greet the *Christian Register*, not only for its new dress, but for its reiterated purpose to stand for the faith of a growing humanity. The new editor tells us that he shall represent not only the Unitarian party, but shall have sympathy for the humanitarian whole; for every uplift and every outlook of religious workers. We hope the time will

never come for destroying the individuality that has organized itself into sect. Each individual sect has its natural work to do. But let us also federalize in these expressions of co-operation that constitute the sympathy and unity of religious society, as our individualized states federalized into a nation. We may have the broader and the larger only by looking well to the interests of the component units. Therefore, all hail a true Unitarianism, and all hail the noble *Register*.

Tesla at last has perfected a light which defies even dense fogs, and marks a new evolution in electric lighting. Two new and brilliant, as well as cheap lights, are offered for home use, one gaseous and the other electric—both must be further tested. Edison claims to be able to photograph thought. While we are contending over the wisdom of government ownership of telephones and telegraphs, it seems probable that new inventions and discoveries will displace both these in their importance, as the railroad displaced mail coaches. We are rapidly moving into a new and more wonderful era.

The congested social state which has existed for several years has not been relieved by 1897. We begin a new year with conditions only a shade less alarming than those of the winter which preceded. The opening of foreign markets to our bread-stuffs has, to some extent, relieved the depressed condition of agriculture. But this gain is largely lost by the fact that our home market is greatly depressed, and the burden is now falling upon manufactures, which cannot seek a foreign outlet. The farmer would be prosperous if his manufacturing neighbor were not growing poorer. Let the powers at Washington immediately undertake another measure for the unbalancing of American industries. They probably cannot make a worse job of it than their previous efforts in that direction.

The evident determination of those in power at Washington to break down the civil service code, and turn offices back into spoils, will bring retribution. The people still rule this country, and they have not sold out the offices to the highest bidders. We are beginning to feel that we have already borne enough in the way of plundering, while our taxes are at least three times over what is needed for honest government. The first step to prosperity will be the outrageous abuse of power on the part of legislators. This will stir the people to an indignation that no party trammels can restrain. What does popular liberty count for when it is only the liberty to elect our plunderers? The civil service rules are political righteousness, and they must and will be upheld.

The reaction toward reasonable restraint of the ungoverned element of society is growing emphatic. It expresses a deep conviction that liberty is not license. More especially is this indicated by the passage of a curfew law, in over three hundred towns in the United States, besides a large number of towns in Canada. These laws require persons under fifteen years of age to be within their homes before nine o'clock in the summer and before eight o'clock in the winter. Our fathers knew as much as we do about some things, and more about others. Family government was of a better sort one hundred years ago, and as a general thing children were safer under more rigid home restraints. The laxity which has grown up has come about from the increase in public interference with private affairs. We must therefore, go a step farther, and by public statute insist upon home government. Where the curfew bell rings the decrease in arrests of young offenders has already been over one-half.

Secretary Lodge, of Massachusetts, is desirous of immortalizing himself by pressing to an issue the most absurd, if not outrageous bill calendared for half a century. The bill requires every foreign-born person who desires to make a home in the United States to be able to read five lines of the Constitution, in English. This practically would debar a large portion of the very best element that now enters the country. The demand is also absurd, for if an immigrant cannot read a sixth line or seventh, all the same he is permitted to become a citizen, if he has learned the five. It is demonstrated beyond peradventure that what we now need is, what we always have needed, a large influx of immigration, in order to keep up our home buyers for our protected markets. Nor is our need of the lower classes of Europe to be overlooked. There is a large amount of work which can be done on our canals and railroads by no other people. The only line of foreigners which should be excluded are the paupers and criminals. It is exactly one hundred years since, in 1798, the old Federal party began its outrageous aggression upon public liberty, by a bill practically of the same nature as that introduced by Mr. Lodge. The result was the total annihilation of the party. Any party that dares to enter upon a similar course at the close of the nineteenth century will meet a similar fate. The present bill however, is not fathered by any particular party, but by the dudes and aristocrats of congress. An honest German laborer, who cannot read a line of English, is not thereby prevented from becoming a valuable American citizen. To compel him to stay out of the country until he can play the parrot over five lines of our Constitution is silly. There have always been a few quivering spirits who wanted to put a Chinese wall about the United States. As early as 1640 a New England writer complained that foreigners were let in to crowd the natives to the four corners of the land. This same crowding of natives has been going on ever since.

Failure.

Failure? Yes, Lord. At least, men name it so;
For I have naught of what the world calls gain.
The battle has been fought, and I have lost;
And now, a soldier old and racked with pain,
I only dream of honor nothing mars,
While, with returning daylight, gleam my scars.

Lo! Lord, I cannot bear a victor's palms;
Nor can I come as one in light arrayed;
But, if before thy great tribunal fair,
Efforts and aspirations shall be weighed,
Let my scars show thee that I truly tried,
And by these marks may I be justified.

—*Mary Livingston Burdick.*

The Nashville Congress.

Brothers and sisters in the great family of man, little children in the household of our Father, fellow-seekers after light, fellow-workers for the right, fellow-worshipers at that universal shrine whereon brood the eternal sanctities that are revealed through Knowledge, Justice, Love and Reverence.

SATURDAY MORNING SESSION (CONTINUED), KNOXVILLE BUILDING, DR. THOMAS IN THE CHAIR.

Greetings from Rev. L. P. Mercer.

PASTOR OF SWEDENBORGIAN CHURCH, CHICAGO.

READ BY THE SECRETARY, JENKIN LLOYD JONES.

My Dear Brother Jones:—I find it will not be possible to make train connections so as to fulfil my duties to the Illinois Association at Olney and enjoy the pleasure of meeting with you at Nashville. If I could be with you it would be a pleasure to speak of the effects of World's Religious Congresses,—or, as I should rather say, of the Age Movement of which the Congresses were the first fruits.

It is clear that there is a new spirit in Christendom which the congresses did much to reveal and confirm; a spirit not very generally or generously adopted by religious leaders perhaps, but strong enough to bring into conspicuous co-operation a few broad and able men from among Catholics and Protestants, representing both orthodox and liberal views, and to so far dominate opposition and quiet distrust and stimulate generous impulses as to issue in the congresses of 1893. *It is a New Spirit.* Earlier, such men could not have worked together for two years to a common end; could not have issued the call in the name of Christendom without a clamor of protest that would have discounted its validity; could not have conducted a programme covering three sessions a day for seventeen days, without getting into disgraceful conflicts and humiliating displays of bad feeling. The event was a revelation and served to define the spirit which had operated rather as an impulse than as a defined purpose. What started out to be toleration and good feeling, came to know itself as respect for the "liberty of willing and thinking" which belongs as divine gift to all men, and which must be regarded in all efforts towards fellowship and helpfulness. Men began to realize that it is not only possible to tolerate those who differ from us, but *to love those who are loyal to what they believe to be divine*, and to exchange views with them on the grounds of mutual respect. And this spirit which then revealed itself, has become with the many an ideal of duty. Those who like it may rejoice in it; those who do not may adjust themselves to it, as the spirit of the age which is beyond their control. This, to my mind, is the one crowning result of the Religious Congresses—a practical demonstration of the true principle of unity—the common possession of a living loyalty to what one believes to be divine. Where this bond truly exists matters of faith are subjects of reasonable conference and instruction among brethren.

As this spirit prevails it prepares the way for mutual helpfulness towards the attainment of a positive basis of faith; simple, self-attesting, divine. The recognition of the need of such a basis of faith is, I think, a conspicuous result of the congresses. It must be admitted that the papers read before the Parliament of Religions, with a few exceptions, were wanting in that apostolic assurance which rests in the confidence of divine authority. It is manifest that the authority of tradition and of councils is past, and that the authority of self-evident truth has not been found. The aspiration of reason in its new sense of freedom, is to know God, and how he operates in the universe which he transcends, and for such a conception of righteousness as will reconcile the providence of God with the recognized laws of cause and effect in the universe. The recognition of the need of a positive theology, simple, rational, self-attesting, coupled with the respect for righteous loyalty to intellectual ideals, opened the way for frank, brotherly, and honest conference among Christians, such as will give the truth of God a chance to be known and taught, and to stand in its own light, and witness to its divine character. The supreme result of the Congresses of 1893 in a more earnest and brotherly aspiration than the world has ever before known for the truth of religion, and a more genuinely fraternal exhortation. Let us help one another to find the truth which *is*.

Hoping that your deliberations may be conducted in charity to the development of earnest and humble desire for light divine, and make towards that faith which is inward acknowledgment of truth,

I am your brother in love,

L. P. MERCER.

Chicago, Oct. 20, 1897.

AN ADDRESS BY MRS. ELLEN M. HENROTIN, OF CHICAGO, PRESIDENT OF THE NATIONAL FEDERATION OF WOMEN'S CLUBS.

Mr. President, ladies and gentlemen: I am to speak to you a few words on the value of the women's work in the Parliament of Religions. When that parliament was first organized, or its organization first discussed, the question of the part which women should take in its deliberations came to the front, and in all cases the committees of women appointed (which were the same as the committees of men, from all denominations), first conferred with the chairman of the men's department and action was taken as much as possible together. But you know as well as I that the part of women in the churches has been the practical working part. It has been the part not of theory, but of practice, and practice is always recognized long after theory. So the recognition which we received at first was not always what we could have desired, but as time went on and we proved the value of our co-operation and our determination to present—may I say—the woman side of religion as correlated with the great general subject, then the entire attitude of the committees changed, and we were allowed full liberty to arrange the congresses as we desired and were given fair and generous recognition.

I would like, Mr. Chairman, to speak one word of the duty as I conceive it, of woman towards this great question of religion. It is true that it is the hope by which she lives and by which she dies, but more and more as I work with women in their organizations, I see it is the practical that appeals to her. What she shall do, not so much, what she shall be. This is really the foundation of the work of women in

all the churches and in all the creeds. She never yet originated a creed or a philosophy, though she has put every one of them in practice. More and more I see that the practical, everyday detail of the religious work of the world is carried on by women. Man is the inspirer, woman the doer; so, supplementing each other, always strong, and those creeds and religions which do not believe this, do not endorse this, must ultimately go to the wall, because the woman element, the maternity of the race must be counted within this great religious question, and woman has passed that phase of development, believe me, which will allow her to do the work without the recognition. In all the great councils of religion you must give her an equal share in the deliberations as you give her more than her share of the responsibility for carrying out the morality of the world. You must give her the honors which come to good work, because without them she will no longer work with you. And the religious key is the one which will unlock her future. Take her into your councils and work with her. Use her practical force, her executive ability. Remember that she is the mother of the nations, and with this great co-operation the great religions will march on triumphantly. There never was a time when women had so the religion of the world on their hearts. Woman carries the burdens and the sorrows of the world, and certainly she must have the hope of the eternal to sustain her. Co-operate with her. Do not let her think that she is simply a worker. In this great liberal movement you have commenced right, you have invited the women to take part and they are one with you, receiving your gracious and well-earned recognition. In the parliament, for the first time in the councils of religion, women took equal part with men. And what was the result? As the work of denomination after denomination rolled on through those weeks, the enormous practical work of the churches—the women were at the foundation of it. Not only in one sect, but all, from the Roman Catholic to the liberal religions, you could see that the great practical work of the churches was carried on by women. And what was the result of the congresses? The women who were not yet organized, organized themselves to take their part, and out of the congresses grew the great national council of Jewish women, to-day numbering fifty-four local branches, with a membership of certainly thirty or forty thousand women; the National League of Roman Catholic Women, organizing on broad and generous lines. The National League of Lutheran Women is another great organization born out of the congresses, as well as the movement towards the liberal religions. All these movements must have an influence that cannot be exaggerated on the religious thought of the churches. This the Parliament of Religions did for women. To emphasize my point, did you ever hear of a woman writing a paper on what she believes? No. She usually writes a paper on what religion has done for women, or what she has done in and by its help. That I think is one of the most significant things, because, to my mind, the genius of woman is practical, constructive, educational. It supplements and inspires in many ways the great religious thought, but it must have a practical outlet, and as I said before, it is those creeds, those churches which will recognize this truth that can control the world.

The Church and the Press.

A PAPER READ BY W. P. ANDERSON, OF CHICAGO.

But for the boundless charity of the fraternity of which I am but a lay member, I would consider it a presumption on my part to accept the invitation tendered me by the promoters of the Liberal Congress of Religions to say a word in regard to the relation of the church to the press on this occasion. Yet to be true to the instincts of the newspaper man whose brightest recommendation is that he never, however arduous or dangerous the task, shirked a detail. There are several sides to the life of a newspaper man, yet there is a consciousness of duty and a practical humanitarianism developed within him from the very nature of his work. There is no missionary abroad in the land to-day who has a larger or more critical audience than the reportorial oracle who discourses through the public press. The manifold duties of the average newspaper man, a few of which are aptly described in a little machine poetry which comes to memory, a few lines of which I will inflict upon you.

> Little they know or even think
> Of the trouble there is in shedding ink
> By the busy wielders of pencil and pen,
> Usually known as newspaper men.
> With market reports, marine disasters,
> Puffs of pills and patent plasters,
> Now jotting down each stroke and catch
> Made in some famous baseball match,
> Then in the ballroom taking a note
> With an opera hat and claw-hammered coat,
> Oft to the prize ring there to write
> The sickening details of bloody fight,
> Back to the city just in time
> To report the sermon of some divine.

And so on ad infinitum. But this brings us back to the subject. In all this cumulative work he is seeking information and reflecting that part which he construes to be for the betterment of mankind. If he chastizes, it is for the purpose of holding up the picture to others as an object lesson according to his version of right or wrong. The infallibility of this of course will remain in conjecture, but I believe that the vast majority of newspaper men who are wearing their lives away by unusual activities and subversion of natural hours of rest is the advance guard of the aggregation of souls, the unity of which in a new life seems to be the basis of the celestial superstructure which the Liberal Congress of Religion labors to erect. That newspaperdom, as a craft, has extended the right hand of fellowship to every civilized nation, in every language of every civilized land, in the common cause of humanity throughout the world is an established fact. In modern times from Stanley's successful search for Livingston to the heroic rescue of the Cuban patriot, have they ever been at the fore in distributing the benefits which mostly augment the advancement of human progress. When the great teacher delivered his Sermon on the Mount, which was the method of distributing news matter in those days, to give out details to his apostolic staff, to go into the world and preach the gospel of the new life to every living creature, the foundation was laid for the ideal altruism which though latent to the public eye, is nevertheless developed to a high degree among the newspaper men. I know that a school of them has passed through selfishness, putting everything behind but their continuous struggle for the betterment of man. I am glad that I have an

opportunity to add my testimony to these facts, and also to what the newspaper men of Nashville and throughout the nation have done this week for this session of the Liberal Congress of Religions. Along down the centuries to come to where Guttenburg, with his mechanical writings, wrested from the scribes and the "town crier" their monopoly of distributing public spirited news, which up to that time was never questioned. The wooden types which were first used in the printing of Holy Writ were to the science of letters according to the savants what the invention of the quadrant has been to the science of astronomy, and this same science of letters has been the vehicle which has distributed the word, hence the Jehus of the printing press are certainly entitled to their modicum of credit as drivers of the omnibus into which all souls of all the nations of the earth are crowding to be carried to a common destination. From the writings on the tablets to the phonetics of the Chicago Tribune, from the kingly minstrelsy of the flockmaster David to the agrarian literature which most strongly tended to quicken into sentimental life middle and western America; from the Epistle of St. Paul to the Junius letters, and from the "vision of judgment" to the "Light of Asia," the achievements of the pen have outlived, and in everything that is good, outrivalled the sword. On October the 15th, at Battle Creek, Mich., a speaker is reported as saying: "My theme intimates that the insensate metal whose utilization puts movement into the printing press, is related to reform." My friends, the mind must be insensate which fails to recognize that the press is the embodiment of reform. From Benjamin Franklin to the late lamented Charles Anderson Dana, stands the brightest galaxy of reformers in the most luminous page of the world's history, and yet, as stated, there may be lakes of printer's ink serving the Prince of Darkness. Instead of lakes there are oceans of that ink so far as the public press is concerned, that are angelic in their mission among men. Therefore I am constrained to say that so far as the relations between the press and the church are concerned, the greatest good which could be accomplished to all mankind would be the adoption of the daily lessons collated from the newspaper as proper text-books for use in both the public and the Sabbath schools of the land, instructing the ingenious youth of the country in the quickening current issues environing his home life instead of vainly attempting to stuff them with miraculous details of an ignorant past. The public press of to-day aims to present models of beauty, goodness, and truth which can be taught the child of the Kindergarten or the Sabbath School and keep it in touch with the progressive spirit of the times. The concurrent code of the newspapers assumes that the divine image is within, and that the end of the true education is to develop that image, and so truly too, that the individuality shall not be impaired, but rather strengthened and revealed in its own fulness and natural perfectness. It is variously computed that from twenty-five to fifty per cent. of the religious auditors of to-day are reached through the medium of the public press, and the sooner the church awakens to and accepts that fact the stronger will be its influence with future generations.

Here amid the environments of the reproduction of the storied past, in the beautiful valley of the Cumberland, suburban to the capital city of Tennessee, "whose lifting domes and pointing spires are climbing heavenward higher to a firmer seat among the thrones of men," at this most notable of all religious congresses convened at the anniversary exposition of the progress of a great state, carved out of a wilderness in a single century, aided by the magic touch of the wand of the public press, let me predict that every vestige of the sectarian intolerance now obtaining will be only a memory as hard to realize as the burning of the witches at Salem, a century ago. There will come a time through the inevitable union of the church and press, recognizing that all men are born free and equal, thus supplying the fount at which all men who thirst can drink, conforming to the true sense and spirit of this government, conceding that every man has a right to worship God according to the dictates of his own conscience, thus seeking to draw out the latent power for good through the potent agency afforded by the methodic use of the press, which most strongly appeals to the nobler nature within; and the most powerful of these is the fraternal unity which fosters a spirit looking to the brotherhood of man and the fatherhood of God.

> Strong was the hand which fitted stone to stone,
> But stronger yet is fellowship, and some fair day
> The pilgrim at the finished shrine shall say
> Behold a celestial city builded by a song.

And the song will be "Peace on earth, and good will to men," which will come about only when the public press purified is recognized as the ark and the covenant.

The Church and the Public Schools.

CLOSING ADDRESS, BY REV. R. A. WHITE, OF CHICAGO.

Formerly the church and the school were united. The priest was the teacher. Education was under the control of religion. The parochial school is a survival of the union of church and school. With the Renaissance education began to secularize. Following the Reformation the tendency to separate the school and the church increased. With the divorcement of church and state in this country, came about the final separation of school and church. The school has no connection with the church, the church no connection with the school. Any formal union of church and school in this country is an impossibility. But the relationship between the public school and the church is vital and each has, or is to have, a decided influence over the destinies of the other.

First, the public schools are unconscious allies of the liberal church. The liberal church bases its authority for truth upon reason, not upon magic. The public school cultivates the intellectual reason. The schools cultivate the mind and mental culture gives a new reason for religion. Liberalism in religion is possible only where there is mental enlightenment. Second, the public schools are the unavowed enemies of traditional interpretations of religion. A young high school girl who learned in her orthodox Sunday-school that the earth was made in six days, and in her geology that it had been in the process of making for millions of years and was not yet made, asked for an explanation. It is needless to say the explanation did not help

the traditional story of creation. There is scarcely a doctrine, the fall of man, the blood atonement, a supernatural revelation, that is not indirectly overthrown by physical or mental sciences. Traditionalism does not square with modern knowledge. The schools make no attack upon the old theology, they are destroying it nevertheless. Beware, said Emerson, "when God lets loose a thinker in this world, then all things are at a hazard." The schools cultivate thought. The greatest foe of traditional theology is not the liberal church but the public schools. To quote Emerson again: "The narrow sectarian cannot read astronomy with impunity. The creeds of his church shrivel like dried leaves at the door of the observatory."

On the other hand, the church powerfully affects, or will affect, the purpose and methods of the public schools. We have not yet seen the end of this matter, scarcely its beginning. Education is evolving into higher forms, truer methods. Education once was a mere process of cramming. The mind was stuffed with facts as the Thanksgiving turkey is stuffed with corn, only the turkey gets fat and the mind lean on the process. Education is becoming a process of symmetrical development of a human being. Education lays its hand upon the physical, mental and aesthetic nature of man. To become perfect it must take a farther step and include the moral and religious.

In brief, the schools must include the moral and religious nature of man. The schools will not teach sectarianism, or champion creeds. But some time, if modern education is consistent, it will teach what is fundamental to all forms of religion. The time will come when a man who lays claim to being an educated man will be educated ethically and spiritually, as well as mentally and aesthetically. However we define education it is defective unless it includes the culture of the religious side of man's nature.

Education as Culture.—Can a man be considered cultured whose moral sentiments and finer spiritual instincts are undeveloped? Yet I submit that from the standpoint of the schools if a man has his graduation certificate, knows Latin and some Greek, a smattering of modern languages, a little music and a bit of art, he passes for a cultured man, though his nature is as barren of love, sympathy justice, as an African desert of vegetation. The church will teach the schools that this is only a partial culture and the most inferior phases of it.

Education and Truth—Education aims to make men discern the deeper realities. But truth is many sided. The intellect alone does not see the whole of any truth. One faculty of the mind, like one lens of the telescope, gives only a partial or distorted image. It is only when every lens of the whole nature is adjusted to every other, and all drawn to a proper foci, is any truth comprehensively known. Emotion, sympathy, the whole spiritual forces of man's nature must enter into the contemplation of any truth, even purely physical ones. The average pupil is trained to explore but one hemisphere of truth, and that the material. Half of present scepticism roots in the soil of a one-sided culture. The mind trained to estimate everything by intellectual processes, blunders along a segment of a truth, confident that it has traced the complete circle. The materialist turns his telescope to the sky and says there is no God, or with scalpel in hand says there is no soul. The materialist complacently ignores the deep psychology of the familiar saying that "spiritual things are spiritually discerned, and that some of the sublimest and most real truths do not belong solely to the jurisdiction of the intellectual reason. The point of symmetrical culture should if possible, be reached where, as Arnold has pointed out, truth is revealed, not by the labored processes of logic, but by the quick penetration of the intuitions. It will then be seen as Mrs. Ward has pointed out, that Mr. Mill and Herbert Spencer have not said the last word on all things in heaven and earth."

Education as Knowledge. — But education, again, aims to impart knowledge to acquaint man with the great physical and historical facts of this continuous world. In modern education there is practically no place given to that great realm of facts which cluster around religious ideas and actions. Incidentally, they are touched here and there, but not persistently and deliberately. Our students are severely trained in evidences of an imponderable ether, but seldom in evidences of a divine mind lying forever back of all phenomena. A study of the latter, to say the least, will prove as valuable as a study of the former; and one is quite as open to the inductive methods of study as the other. Why should a college man be considered an ignoramus if ignorant of the theory of molecular physics, while his profound ignorance of natural theology is a matter of profound indifference. What student, jealous of his reputation as a scholar, would confess ignorance of such epoch makers as Cromwell or Charlemagne, yet considers it rather a sign of superior mental attainment to be quite ignorant of such epoch makers as Paul and Jesus. What classical or historical student would not blush if ignorant of Cæsar or Napoleon, but flippantly confesses ignorance of the Nazarene who, as Richter says, "Lifted with his pierced hands empires off their hinges, and turned the stream of centuries out of its channel," and of whom Renan no less admiringly said, "All ages will proclaim that among the sons of men there is none born greater than Jesus." Who revolutionized the world most, Cæsar or Jesus, Paul or Napoleon?

Bible.—One must know Greek and Latin history to be considered educated, but the history of the Hebrew race, which gave religion to humanity, as Greece gave art and Rome laws, is a matter of educational indifference. We must know our Virgil and our Homer, as cultured men, but may be as ignorant about the Bible as the Irishman who was singing the praises of Cabot Lodge in a Massachusetts town, and who, in answer to the contemptuous question, "Phat did Lodge ever do?" replied "And ye haythen, did ye not know that he wrote the Bible."

Our Civilization.—The history of our civilization is poorly known unless our religious history is known. The Renaissance is no more important than the Reformation; yet a study of the Reformation is not allowed in our Chicago public schools. The Boston tea party was no more vital to the subsequent New England life than the history of Congregationalism, or Unitarianism, or Universalism. Yet we are anxious about the one and indifferent about the others. The man, though his college "sheep-

skin" is from Harvard or Yale, who knows nothing about the Bible, in a rational way, or of Jesus or Paul, is deficient in his education. He is uninformed at vital points; he has lost the complete perspective of history.

Education and Success.—Finally, education is a means to success in life and safe citizenship. Enough to say, a commercial sentiment to the contrary notwithstanding, the wrong cannot long be profitable. There is a utilitarian value in right conduct. We are finding it out in America. The man who succeeds in the most permanent way is the man who lays his business or professional course parallel with great ethical laws. No nation is safe without an ethical sense. Our present education too much divorced from ethical culture, is proving a danger. Mind, without conscience or an ethical sense, only increases our social danger. An educated rogue is the most dangerous rogue. Ignorance is less dangerous than education minus righteousness.

However we look at it, whether education for the sake of culture or the appreciation of truth, for knowledge of the world's facts or for success and safe citizenship, it is incomplete unless there be combined with it religious culture of a rational kind. I believe the time is not far distant when no one will be considered an educated man who is deficient in moral culture and spiritual appreciations.

This larger culture must some way come through the schools themselves. The spectre of sectarianism now forbids; but some time it will be seen that sectarianism and religion are very different things. Sectarianism is some fellow's estimation of religion. Religion is fundamental in human nature. The fact is, the religious teaching and training which this idea has in mind can be given with present studies. In the study of physics it is as easy and natural to raise the question of evidences of God as of the ether. Our modern study of nature ought to be made a study of divine evidences. The child stands face to face with God in his nature studies. Botany and geology, properly studied, cannot fail to impress the mind with a great reverence for the master mind. Discovering the laws of planetary motions, Kepler bowed his head, saying "Oh God, I think thy thoughts after thee." History teaches the facts of social ethics and everywhere reveals the supremacy of great ethical laws. History has been made an accumulation of facts without reference to their great ethical bearings. Physiology and psychology—in short, every possible study has its ethical and religious side. Let our ideas of education as well as our word education be enlarged until it really does what it professes to do, and what here and there it is trying to do, include the whole nature of man. Let a broad culture and a rational religion be no longer divorced.

What matter the birth
Of a man on our earth,
  When his spirit shall come back again?
His soul has returned
With its past all unlearned,
  Of peace and infinite pain.

He is with us—a man,
And what ever he can
  He will do, with his powers from above;
And his nation or race,
Or the shade of his face
  Should not lessen our brotherly love.

Silex.

The Sunday School.

The Look Out.

We see what never was seen,
  And hear when no voice calls;
We know what ever was given
  At th' feet of our searching falls.

There are visions higher than vision,
  And mind outstretching mind;
We are the links of a region
  That higher regions bind.

With us is but the making
  To undo what is done,
For others comes the taking
  Perfecting what's begun.

The eye's not blind with seeing,
  Above the peak and hill
Another eye is beaming—
  A heart with deeper thrill.

We stand on a peak, and glancing
  At shifts of wind and cloud,
Behold the stars enhancing
  The pall of midnight's shroud.

On hill tops, true, we stand,—
  'Tis well a height we reach;
For there behold another land,
  And the cries of another speech.

O life is but in the making,
  There 's a newer life to gain;
And man from sleep awaking
  Shall see his darkness wane.

And glory is passing to glory,
  And riches to treasures of gold:—
The scroll of man is a story
  Each age has new retold.

The things that are we are praising,
  And honor for the honors won;
The things that are we are raising
  To the things that will be done.

Joseph Leiser.

The Religions of the World.

Saturday evening talks by the pastor of All Souls Church, Chicago, reported by E. H. W.

VIII.—The Religion of the Assyrians.—Sidelights.

The earlier part of the evening was used by the leader in drawing from the class a rapid summary of the essential points of the last two lessons, thereby laying premises for some important and interesting conclusions.

The stone of Sargon, together with the clay cylinder of Nabonidus, have, as we learned in the last lesson, fixed for us the authentic date in Babylonian history of 3750 B.C. At that early time we are sure that the Babylonians had advanced so far in civilization as to have a written language at their command. But a written language does not grow up in a day, and that flowering of civilization was evidence of roots in a past still far more remote. It is thought safe by some careful scholars to say that the Babylonian plains were occupied by a civilized people some five or six thousand years B.C. That, according to the Bible chronology, would have been one or two thousand years before the world was made, and many of the clay tablets now safely housed in the British museum must have been in existence before Noah's flood, which would undoubtedly have swept such records completely out of existence. The Hebrews did not acquire

the use of letters until about 800 B.C., the Greeks not until after the time of Homer, perhaps 700 B. C. The Egyptian records are not so clear or so trustworthy as the Assyrian tablets, but their earliest credible date seems to be considerably later than that of Sargon.

In view of these facts and many like them, the scholars are at least beginning to waver with regard to the sources of our earliest civilization. Mr. Sayce, the best known living Assyriologist of England, says that when the claim of the superior antiquity of the Assyrians was first put forward, he scoffed at it, but he has been compelled to look it in the face respectfully. The old Akkads were exact in their statements. They loved detail, account keeping, the fixing of dates, and the evidence of their great antiquity is becoming every year more and more overwhelming.

We have already mentioned the surprising and, at first thought, startling resemblance between the Assyrian myths of creation, of the temptation and fall of man, and the legend of the deluge, to the Hebrew accounts contained in Genesis. These records impinge upon Hebrew legend and history in other curious and interesting ways. The earlier Isaiah, the writer of the first forty chapters of the book called by that name, thundered at Babylon in a vivid prophecy of its destruction and the exaltation of Israel. How the part was fulfilled which especially concerned the Israelites, we may read in the story of their captivity in that very Babylon whose inhabitants were to be to them servants and handmaidens, and in that saddest of all the psalms, beginning, "By the rivers of Babylon there we sat down, yea, we wept, when we remembered Zion." Whole books of the Bible, as Ezekiel, Esther, Daniel, all of the Pentateuch, part of Isaiah, and many of the psalms, were shaped while the Jews were in Babylon, or refer to experiences that gave rise to the later writings. Sayce takes the name and legend of the infant Moses in the bulrushes away from the Nile valley to the Euphrates, and derives the names of Saul, David, and Solomon from Assyrian sources. The words, as well as the ideas, of cherubim, seraphim, and angels, were borrowed from the same territory, and the Hebrews seem to have had no conception of immortality until after the captivity.

These facts break up all the old theories of inspiration. We could wish nothing better for breadth and freedom of thought than that we might have a thorough Assyriologist in all our divinity schools. These old but newly-discovered facts may throw us back on a belief in a universal inspiration, but the sealed revelation must go or Assyriology must break down. The Bible falls to the ground as an infallible record, but is immensely re-enforced in all its human interests. When you have read a little way into these matters you may lose respect for the "old Bible myths," but read farther still, and a deeper and truer interest will take the place of the old reverence. When you kill them as history, they begin to live as literature, rich with human experiences and divine with human feeling.

That man is wise among us and hath understanding of things divine, who hath nobly agreed with necessity.—*Epictetus.*

The Study Table.

THE THEOLOGY OF AN EVOLUTIONIST.—By Rev. Lyman Abbott, published by Houghton, Mifflin & Co.

Eleven years ago the reviewer published "Our Heredity From God," to show that evolution did not make us out to be mere brute ascendants of brutes; but that it demonstrated also our relation to the eternal Life and Father. It is pleasant to read this book by Lyman Abbott, and see that today this doctrine is taught in the pulpits freely, and without offence. It is a capital resumé of what some of us have believed for twenty-five years. Dr. Abbott bears a marked contrast to his predecessor Henry Ward Beecher, in that he is a guilder, which Mr. Beecher never was. Whatever he undertakes to say is said with much clearness and precision—such straightforwardness and manliness that it goes with equal readiness to the intellect and the heart.

E. P. P.

DEATH AND AFTERWARD,—By Sir Edwin Arnold, published by New Amsterdam Book Co.

The last word has not been said on personal immortality. The object of the author is to show its *reasonableness.* "Let us at least recognize the utter futility of discussion, or controversy, which treats the average or commonly accepted notions of root-questions at issue as really representative or adequate. No wonder that we cannot make head or tail of this or that, when in the nature of things there are none to make. But it does not follow, because the vertebrate order cannot be properly described in terms of the protozoic, that we should deliberately relapse into 'agnostic' bits of jelly, and denounce bone, muscle, or nerve as 'metaphysical' or 'mysticism'—two of the worst names to hang a dog by. Let us faithfully and patiently cultivate the dawning Copernican consciousness." The little monograph will give comfort and rest to worrying minds that could not be reached by the logic of Hegel, or the synthesis of Martineau. E. P. P.

PERPETUA, A TALE OF NISMES IN A.D. 213.—By the Rev. S. Baring-Gould, M.A. New York: E. P. Dutton & Company.

Mr. S. Baring-Gould is celebrated as a writer who does many things well, but nothing very well, and his latest venture will do nothing to abate his double reputation; or, if it does anything, it will be by way of deduction from the praise and addition to the blame. A great literary success like Sienkiewicz's "Quo Vadis," is sure to breed a swarm of lesser things, hoping to profit by the sunshine in which the greater basks. Mr. Baring-Gould's novel is one of this particular swarm. His standing as a scholar is our warrant for believing that his history and archaeology are tolerably correct. His story is one of Christian fidelity under persecution, and it runs out at length into such particulars of cruel torture as give the impression that Sienkiewicz's doings on this line are not to be left unsurpassed without a lively competition. If, however the idea is to shame the cruelty of paganism, one has but to remember that Christians have persecuted each other quite as horribly as Nero or any other pagan ever persecuted the Christians. A short visit to the torture room in the Old Schloss at Nuremberg is proof enough of this; or, at less expense, a few hours with H. C. Lea's "History of the Inquisition." But fidelity to personal conviction is always beautiful

and inspiring, and to the extent that Mr. Baring-Gould has given us a story illustrating this, he has done well.

A Browning Courtship, and Other Stories.—Eliza Orne White. 276 pp. Houghton, Mifflin & Co.

These stories have a dash of unexpectedness in the situations, and an easy piquant way of opening them up to the reader that gives one the refreshing sense of having forgotten himself and his surroundings for a time. A book of short stories of the right kind, is a treasure in a busy family. It is as good as medicine for a convalescent and sometimes better. The first story, from which the book is named, will be a "sweet morsel" for those who condemn Browning as "difficult." "A Faithful Failure" touches upon a deep secret in human life, yef with an open cheeriness quite free from any conscious sense of mystery. This, like "Commonplace Carrie," is brought out after the fashion ot realism—without regard to the tendency of the average reader for wanting to have it end happily, though in most of the stories the author is more kind. There is the same wholesome tone of easy naturalness running through them which characterizes her books for young folks. E. T. L.

I do not think I ever took up a magazine that contained so much in a single number as the January *Review of Reviews*. The article on Currency Reform is absolutely essential to all American voters. The subject is the subject now crowding upon the present generation for instant action. If the political parties will not give us a currency adjusted to our broad country and all departments of industry, the people will rise up without regard to party and establish the necessary reform. The work must not long be delayed. With money packed to a plethera in New York banks, the South and West is without means of exchange.

The recommendations of the currency commission are radical, simply because it represents a group of independent business men and thinkers who have not been hampered by the question what can we get Congress to do, but have answered the question what ought Congress to do. Almost equally important is the account given of New York's recent municipal progress. This gives us in a summary the chief steps urged by Mayor Strong and recently put into operation. It gives us an outlook hopeful in the highest degree. I do not in the least share the apprehension that Tammany proposes, with Mayor VanWyck, to enter on a reactionary course. Tammany expressed the age of plunder but did not create it. It will adjust itself to an age of reform. The Hawaian subject is also discussed and Carl Schurz is allowed full show for his dogmatic opposition. The editor evidently favors the project and there is a growing tendency to look at the altruistic side of all such political questions. Do we not owe it to Cuba and Hawaii to be such neighbors as Jesus and Thomas Jefferson conceived. The editor calls attention to the fact that the Dingley and all other high tariffs are not protective but exclusive. That they shut out buyers as well as sellers, and knock out revenues. They are simply an aggravated imitation of Chinese methods. Our fathers fought for freedom to buy and sell where they would. E. P. P.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Small kindnesses and considerate care for others are soothing herbs within easy reach.
MON.—One who exists for himself lives in a house without windows.
TUES.—One of the most effective ways of helping joy is not to spoil it by refusal to share it.
WED.—A cheerful expecter sheds and shares his hopeful anticipation.
THURS.—The choicest flavor of a little favor is forethought.
FRI.—There must be purpose, or there will be no performance.
SAT.—Many a time a pleasure which we might never have found among the sheaves for ourselves, falls right in our way as we glean. —*Julia H. Johnston.*

A Lawyer To-Be.

"Will you be a lawyer like papa, dear heart,
And sit in an office and write,
Study big books and make speeches at court
That are brave and honest and bright?
When you are a man,
Will you, if you can,
Be a lawyer and stand for the right?"

So a fond mother questioned her little son,
Who sat by her side at his play.
"Yes, I'll be a lawyer like papa," he said,
"Only not in quite the same way.
When I am a man,
If I possibly can,
I am going to have a big dray."

GAZELLE STEVENS SHARP.

Two Little Thoughts Were Born.

Two little thoughts were born,
By two little hints one day;
All of our thoughts, you know,
Come into the world this way.

Sunlight and shadow and rain,
Hunger and thirst and pain,
Sleep, with its dreams and waking,
Sorrow and love and leave taking,
And all that the past race has won;
The earth's innumerable things,
Life, with all that it brings,
The overhead mysteries,
Those unwritten histories
Of things the Divine power hath done,

Are only thought nuclei—
Just hints in travail with thee;
And two little thoughts were born
Just in this way, if you please.

—*The Dial.*

The "Little Store" Near Us.

In these days when one hears so much of hot, feverish, struggling business, it is restful to turn to an object lesson of the opposite kind, and realize its existence and its worth.

What we all call the "little store" stands on a corner, and occupies the main floor of a wooden building that has only a basement besides. It is a real boon to the neighborhood, since it meets a variety of wants not otherwise met over quite an area.

Enter with me, after ascending the few easy steps, and opening the door with its knob set low enough for the smallest child to reach. Behind the show-case counter on your left stands an old man, ready to dispense candy, toys, string, newspapers and such things. Very quiet and slow he is, never ruffled, always attentive and kind, and the obliging

server of all the children who come in. His slow patience meets their deliberate choosing of what shall be bought with the precious penny, and a first, second, or third changing of the choice disturbs him not at all. Impartially he gives to each customer "his turn," be the customer whom he may. On the opposite side of the store is the show-case of "notions," too numerous to more than hint at—stationery, thread, braid, buttons, perfumery, linings, cotton cloths, calico, and such small wares as most people want "in a minute," and cannot go far to get. Should you wish any of these, the old man deliberately touches a bell, when out comes his equally quiet, efficient daughter, who is the wife of the real proprietor, the keeper of the simple home in the back rooms, the obliging server of any who need her, and whose steadiness and promptness you never doubt, and whose little stock of goods you learn to have faith in, too. But to know the mainspring of this little store you should meet the proprietor. Such a "refreshing breeze" as he is! Such a "well spring" of good nature, kindness, obligingness, thrift, uprightness and polite dignity, one will seldom find. The children for a half mile around know and love him; every customer bows to him on the street for the sake of his return bow, that is like nothing so much as a streak of sunshine passing from him to you. He buys the goods, runs several newspaper routes with a boy assistant, whom he has chosen because "he is a nice boy and his fadder wants him to do right," receives and delivers goods for a laundry, and is a bureau of general information for the entire neighborhood. I am sure nothing morally unwholesome could live in his atmosphere for an hour.

By such a trio is the "little store" kept on its steady, sunny way, clean and wholesome in every sense of the word, with a sweet harmony that can be felt and is its own attractiveness. I can imagine their surprise if any one should tell them what a truly great influence for good they are in the neighborhood. They simply would not and could not understand. It is just as well, perhaps, that no one disturbs them by such an effort, since they do have from people what they wish—steady, satisfied patronage.

Long before this point of my sketch is reached I am sure some readers have said "Oh, there are lots of little stores much like that."

If they have said this they have said just what I hoped for; and will feel with me, that in such healthful enterprises rest the happy contrasts to much that troubles us in the larger business affairs. Certainly this "little store" helps me and many about here, and fills its own "place" in the business world.

JUNIATA STAFFORD.

A Curious Plant.

The "vegetable python," which is known to the naturalist as the clusia or fig, is the strangler of trees. The seeds of the clusia, being provided with a pulp and very pleasant to the tropical birds which feed thereon, are carried from tree to tree and deposited on the branches. Here germination begins. The leafy stem slowly rises upward, while the roots flow, as it were, down the trunk until the soil is reached. Here and there they branch, changing their course according to the direction of any obstructions met with. Meanwhile from those rootlets leafy branches have been developed, which, pushing themselves through the canopy above, get into the light, and enormously accelerate their growth. Now a metamorphosis takes place! For the hitherto soft aerial roots begin to harden and spread wider and wider, throwing out side branches, which flow into and amalgamate with each other until the whole tree trunk is bound in a series of irregular living hoops. From this time on it is a struggle of life and death between the forest giant and the entwining clusia. Like an athlete the tree tries to expand and burst its fetters, causing the bark to bulge between every overlacing; but success and freedom are not for the captive tree, for the monster clusia has made its bands very numerous and wide. Not allowed expansion the tree soon withers and dies, and the strangler is soon expanded into a great bush, almost as large as the mass of branches and foliage it has effaced. It is truly a tragedy in the world of vegetation.—*Los Angeles Herald.*

The True Shepherd.

An American who was traveling in Syria saw three native shepherds bring their flocks to the same brook and the flocks drank there together. At length one shepherd arose and called out, "Men-ah, men-ah!" the Arabic for "follow me." His sheep came out of the common herd and followed him up the hillside. The next shepherd did the same, and his sheep went away with him, and the man did not even stop to count them. The traveler said to the remaining shepherd: "Just give me your turban and crook and see if they will follow me as well as you." So he put on the shepherd's dress and called out "Men-ah, men-ah!" but not a sheep moved. "They know not the voice of a stranger," said the shepherd. "Will your flock never follow anybody but you?" inquired the gentleman. The Syrian shepherd replied, "Oh, yes; sometimes a sheep gets sick and then he will follow anyone."—*Christian Age.*

The separation of a class of books for the use of the young specifically, is not now to be avoided, but in the thoughtlessness with which it has been accepted as the only literature for the young, a great wrong has been inflicted. The lean cattle have devoured the fat. I have great faith in the power of noble literature when brought into simple contact with the child's mind, always assuming that it is the literature which deals with elemental feeling, thought, and action, which is so presented. I think the solution of the problem which vexes us will be found, not so much in the writing of good books for children as in the wise choice of those parts of the world's literature which contain an appeal to the child's nature and understanding. It is not the books written expressly for children so much as it is the books written out of minds which have not lost their childhood that are to form the body of literature which shall be classic for the young.—*Horace E. Scudder, in Childhood in Literature and Art.*

Let no man think achievement is not for him simply because the family record sums up his years to a threatening total. "The sixties," said Red Jacket to his young braves, "have all the twenties and forties in them."

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The Liberal Field.

"The World is my Country; To do good is my Religion."

Let love be your religion;
Let justice be your aim;
Let all that's good and noble
Your strict attention claim;
Do always unto others
As you 'd have done to you;
Whatever you are doing
Be always good and true.

Let truth be in your speeches,
And wisdom in each word;
Let all your words be gentle,
Let nothing else be heard;
Be kind to all around you
And to yourself be true;
Then will the world respect you,
And honor what you do.

—*J. A. Lindberg.*

SPRING VALLEY, MINN.—The People's church has had a very busy fall and winter, so much so that your correspondent of this place has hardly had time to tell the many enterprises which have been put on foot. Our pastor gave a banquet Thanksgiving day in the evening to about 250 people and a very enjoyable time was had, at the residence of Mrs. Elsie Thrall. Twenty-five ladies gave a very fine "Ladies' Musicale" about a month later and realized $100. The Ladies' Aid Society a held one-evening Kermiss early in December and made about $100. The Sunday-school Christmas Eve, instead of the usual Christmas tree, gave a turkey banquet. The business men of the church furnished the turkeys and over three hundred people, fathers, mothers, and children, partook of one of the most elaborate suppers ever given in the Opera House. Among the subjects studied in the Sunday-school this year are the Bible, Ancient Religions, Mother Nature's Children, Physiology, Hypnotism, and General Topics. The Sunday-school is more than self-supporting. The Young People's Society has organized themselves into a "U. S. Senate," and will discuss senate bills every Sunday evening at 6.30 p.m. Each person assumes the name of some senator. It is becoming very attractive to young men and women. The Junior Society recently gave a vaudeville and made money enough to run their society a year. One hundred of our young people gave a social and dance recently, and in their midst could be seen many a bright and happy-faced parent who seemed to love as good a time as the sons and daughters. January 2d, the church choir and orchestra gave a full evening concert instead of the usual sermon, to a crowded house. The following are the titles of sermons recently preached by our pastor: "Thoughts from the X-Ray; The Fall of Man Viewed from the Standpoint of Evolution; The New Age; Can You Lose Your Soul?; Was Jesus God; Natural and Unnatural Religion; Eternal Punishment; Shall we Seek Knowledge and be True to It; How to Study the Bible; Comments on the Book of Jonah; Speculation; Give the Devil His Dues.

*

ANN ARBOR, MICH.—Jenkin Lloyd Jones, of Chicago, will lecture here in the Unity Club Course January 26th, on "The Cost of a Fool." Later Rev. W. W. Fenn is to come and give his lecture on "Dante," with a full set of Doré's illustrations. The subject of Mr. Sunderland's sermons for January are: The New Year with the Poets; Great Events of the Past Year; Some of the Eminent Dead of the Past Year; What Would I Do if I were Twenty Again; and Finding God." The annual supper and re-union of the Unitarian society occurred on the 12th. One hundred and twenty sat down at the tables. After the supper there were brief reports from the various activities of the church—the Sunday-school, Unity Club, Ladies' Union, Young People's Religious Union, King's Daughters, Loaning Library, Free Reading Room, Sewing School, Literature Distribution, etc. Then followed brief addresses from three or four university professors and other members of the congregation,—Professor Pettee acting as president and toastmaster. The occasion was in every way a most happy and encouraging one.

UNITARIAN.—Rev. T. B. Byrnes has entered upon the pastorate of the church at Geneseo, Ill. This has necessitated his resignation from the Unitarian Missionary Council of the West, which has again taken him out of the Board of Directors of the Western Unitarian Conference, and Rev. Leslie W. Sprague has been elected to fill his place. Rev. E. A. Coil, of Marietta, O., has been elected as a member of the Board of W. U. C. W.W. Fenn, F. C. Southworth, and A.W. Gould are on the committee on programme for the next session of the Western Conference. . . . The Alton society are listening to candidates to support the place vacated by the Rev. Mr. Backus, who has recently taken up the independent work at Streator.

CHICAGO.—The Covenant club is the name of a recently organized Jewish club of gentlemen who have furnished an attractive suite of rooms down town in the Adams Express Building, to be used as free headquarters for all committees, charitable organizations, and gatherings of every kind that may be called in the interest of the humanities and the things that make for the betterment of life. This is a noble thing to do. Now let the Covenant club be strengthened and augmented by the liberal men of non-Jewish as well as of Jewish antecedents, and let the rooms be the hospitable home of such organizations as would naturally profit by the hospitality of such a club and Chicago will have what it has long waited for and never yet had. . . . At a meeting of the Sunday club in connection with the A. M. E. church in

Pure Imagination

Keeps Some People Ill,

Many people imagine they can do things which they cannot; this is particularly true of habits like the tobacco or coffee habit. A person addicted to either of these habits may be one of such construction that the article used is poisonous to him, but they imagine they can use coffee (for instance) without any bad effect, for "thousands of people do," they reason. So the weak feeling or stomach trouble, or headache, is charged, one day to the hot sun; the next day taking pains to avoid the sun, the old trouble shows up again, so as long it is not the sun "it must be something I have eaten, it can't be coffee." Then follows some tests on diet, and still the trouble continues; every known reason will be thought of and experimented with, but they will not leave off the coffee, for they like it too well. To such it may be suggested that matters be looked squarely in the face. If you keep on with little ails caused by some unnatural cause you will surely come down sick unless the active cause is removed. Coffee contains poisonous alkaloids in small quantities which can be withstood by a perfectly healthy adult, but which seriously affects those who are a little below par physically, or children.

To such, Postum Cereal comes as a boon, it has the color of Java coffee, creams up like thick Mocha and has a delicious fragrance and taste when boiled full 15 minutes after boiling commences.

It is made by the Postum Cereal Co., Lim., Battle Creek, Mich. When tasted critically it will be found to have a grain flavor that is crisp and pleasant. It is strictly a food-drink, being made entirily of cereals (wheat &c.).

Postum, the grain coffee, will nourish and fatten adults and children and can be used at every meal with decided advantage.

Substitutors drug their concoctions to give them a coffee flavor. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

Bethel chapel, Jenkin Lloyd Jones last Sunday addressed a large audience on "The Evolution of the Home." This club represents much consecrated culture and religious intelligence sufficiently mellowed by liberality to give the speaker hearty welcome and enthusiastic listening.

UNITARIAN.—John Baltzly, Henry Hallam Saunderson and Arthur S. Weatherby having satisfied the committee on Fellowship of their fitness for the Unitarian ministry are hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*
Committee on Fellowship.
New York, Jan. 13, 1898.

NEGRO CONFERENCE.—The usual annual session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday Feb. 23rd. The Worker's conference composed of officers and teachers of the various colored schools in the south, takes place Feb. 24th, at Tuskegee. These conferences present an opportunity to study the condition and the progress of the negro that is afforded nowhere else. Further information can be had from Booker T. Washington, Tuskegee, Ala.

DAVENPORT, IA.—The new Unitarian church is to be dedicated the first week in February, the full programme of which we hope to announce as soon as perfected.

FORT COLLINS, COLO.—The readers of THE NEW UNITY will rejoice in the news that our friend and fellow-worker, Rev. George N. Falconer, has succeeded in organizing the Unity church of Fort Collins of forty members, and that the society has elected Mr. Falconer as pastor for the coming year. Mr. Falconer is a wise worker and a devoted friend of THE NEW UNITY and the Liberal Congress. Wherever he works there indeed will be work done in the spirit of the Congress. One of these days we expect to announce a Colorado Liberal Congress to be held probably at Fort Collins, under the leadership of Mr. Falconer. From a local paper we clip this word of his which shows the spirit in which he works and which work should be done all along the line. "Is light breaking? Then go to work. Is the outlook dark? Then go to work just the same. The man who waits for the success of the cause before giving himself to it does not deserve the victory."

Books Received.

ANNUAL CATALOGUE OF THE UNIVERSITY OF ROCHESTER, Rochester, N. Y. (pph.)

NOTES OF A SUMMER TOUR AMONG THE INDIANS OF THE SOUTHWEST (pph.) By Francis E. Seupp.

FROM THE PERISHABLE TO THE PERMANENT (pph.) By John C. Kimball. Life Studies, No. 30. James H. West, Boston.

TRANSLATIONS AND REPRINTS FROM THE ORIGINAL SOURCES OF EUROPEAN HISTORY—THE WITCH PERSECUTIONS. Edited by George L. Barr, A. B., Cornell University, Ithica, N. Y. (pph.)

THE FIFTEENTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE INDIAN RIGHTS ASSOCIATION (pph.)

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ON THE OUTER RIM.

STUDIES IN

WIDER EVOLUTION.

CLOTH, 50 CENTS.

In this book, the author, Mr. George E. Wright, seeks to carry the evolution theory beyond the point where Darwin rested, tracing the life principle through all material forms, and dealing with psychic phenomena, which, not being understood generally, are relegated to the border-land between science and occultism.

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7. ILLUSION.
8. REAL OCCULTISM.
9. RELIGION OF THE FUTURE.

The following are brief extracts from a few of the many newspaper reviews of the book:

"In compressing so vast a subject into so small a space the writer has necessarily constructed little more than a skeleton, but the work is an earnest effort to draw attention to what the author esteems must be the line along which the true progress of humanity will be achieved."—*Denver* (Colo.) *News.*

"A delightful study in wider evolution is given in a little volume entitled "On the Outer Rim," by George E. Wright. This writer attempts to give the theories and advancement of the doctrine of evolution, carrying it into development of the soul, and growth of human kind. There are some nine essays, and in the last the author treats of the religion of the future and takes a very broad view, bringing together all the people of the earth and all the religions and sects, and denounces the narrowness of sectarianism. It is well worth reading."—*Indianapolis Sentinel.*

"This a study in the fascinating theory of evolution. It is exceeding well written, and discusses in a pleasant way one of the great problems of the ages."—*New Orleans Picayune.*

"The students of today are inquiring not only into the origin and history of life, but are patiently working out the problems of the birth and growth of mind. In this little book many valuable suggestions are given to the student in evolution in regard to the underlying forces of nature."—*Baltimore American.*

"This book is an effort to condense in popular form some of the results thus obtained, as bearing upon what may be termed the wider evolution; in which is included the mental and psychic, as well as the strictly physical, development of the human race."—*Detroit Tribune.*

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PARLIAMENT OF RELIGIONS

HELD IN

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WITH AN INTRODUCTION BY

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A CHORUS OF FAITHS.—This little book is a compilation, but one in which so much discrimination is evidenced, and so many side-lights are thrown on the main question, that it is an inspiration from beginning to end. It is, as the compiler says, a book "with a purpose," and a most worthy one—that of establishing a recognition of the unity of all religions. It is a gathering up of the fragments that were left, after the great Parliament of Religions, the crowning event of the centuries, which took place in connection with the World's Fair in Chicago. "Not revolution, but evolution," is the hopeful possibility from Mr. Jones's point of view. He says:

Existing churches will remain, but their emphasis will be changed more and more from dogma to creed, from profession to practice. From out their creed-bound walls will come an ever-increasing throng, upon whose brows will rest the radiance of the sunrise; whose hearts will glow with the fervid heat of the Orient, intensified with the scientific convictions of the Occident. These people will demand a church that will be as inclusive in its spirit as the Parliament. The Parliament will teach people that there is a universal religion. This must have its teachers, and it will have its churches. This universal religion is not made of the shreds and tatters of other religions. It is not a patchwork of pieces cut out of other faiths, but it is founded on those things which all religions hold in common, the hunger of the heart for comradeship, the thirst of the mind for truth, the passion of the soul for usefulness. In morality the voices of the prophets blend, and the chorus is to become audible throughout the world. In ethics all religions meet. Gentleness is everywhere and always a gospel. Character is always revelation. All writings that make for it are scripture.

Thus in this "Chorus of Faiths" we have a new scripture. What more helpful in the building of character than a record of the noble sayings at that first meeting of the fraternity of religions? Into the world's magnificent thought-treasury is now poured the very cream of religious utterance, which, notwithstanding different races, colors, costumes, characteristics, education, languages, still insists that the one law is love, the one service loving. All light comes from one source. All rays converge to one center. The one center is found at the Parliament, and that center is photographed, as it were, in the "Chorus of Faiths."

From first to last Mr. Jones has dwelt upon statements that stand for unity, has chosen those eloquent and heartfelt representative addresses that most clearly demonstrate the feeling of brotherhood. Even in the arrangement and classification of topics he has shown a rare discriminative faculty, and a loving desire to hold up the finely woven and most perfect pattern of human ideals. After the purposeful introduction, and the words of greeting given by different delegates from home and foreign lands, we find the record proceeding under such significant headings as "Harmony of the Prophets," "Holy Bibles," "Unity in Ethics," "Brotherhood," "The Soul," "The Thought of God," "The Crowning Day," "Farewell," and "Appendix." Under each of these topics is grouped the corresponding views of the different religions, and the thread of unity is most vividly maintained and easily discerned. In the grand "Chorus" there is no discord. Every voice strikes the keynote, and an outburst of harmony is the result.

To the one who thinks, speaks, and lives for Unity, this task of bringing out the unity of revelation, of purpose, of aspiration, of faith, of accomplishment, has evidently been but a delightful privilege, which may be appreciated, if not shared, by those who read the book. As a literary production the "Chorus of Faiths" is a clean-cut cameo profile of the Parliament of Religions.

In conclusion, in the words of a thoughtful and earnest woman: "The keynote of the Parliament in Chicago was the Fatherhood of God and the Brotherhood of man. We predict that the keynote of the next Parliament will be the Motherhood of God and the Womanhood of man."—HELEN VAN-ANDERSON, *in the Arena.*

A CHORUS OF FAITH.—The Parliament of Religions in Chicago marked an epoch in the world's religious thought. It was a convention in which men of every creed and race met in amity and charity to compare their deepest and most sacred thoughts. Matters of difference were not made prominent. The real kernel of religion was sought far beneath the burrs and husks that have too often and too long been the only vision of the initiated and hostile.

The record of the great convocation is a surprise to its most ardent friends. Words that were said by Buddhist might have been transposed into the mouth of the Romanist, while the Greek Church found its utmost essence not differing from the highest thought of its arch-enemy under the Crescent. Through all the discourses ran a harmony of thought promising a new day in religions when men shall cease to wrangle over their differences and shall magnify their points of likeness and endeavor to get closer together.

It was necessary that a compiler in touch with those present and in love with the subject should put the thought of this great assembly into popular form. Rev. Jenkin Lloyd Jones, whose heart is in deepest sympathy with the broadest religious thought, and who, as secretary of the general committee, furnished much of the motive force of the movement, made a careful study of the entire work of the Parliament and has admirably succeeded in the task of popularizing its proceedings.

It is much more than the work of any one man, however eminent in the field of religion, and Mr. Jones can well claim great success in compilation: It gives the best thought of the best minds in the world to-day.—*Ansonia Sentinel, Ansonia, Conn.*

"A Chorus of Faith" might well be styled an echo of the Parliament of Religions, held in Chicago, September 10 to 27, 1893. In the pleasing form in which the volume has been compiled, the echo should reverberate through all time to come. The introduction is from the pen of the well-known Jenkin Lloyd Jones, while numerous poems of great beauty and worth from the pens of our greatest poets enliven the pages of the volume and give to the extracts from the numerous essays read before the Religious Parliament a touch of poetry which goes far toward enhancing the interest of the work, however valuable in themselves the abstracts and fragments of religious essays may be. The laymen, as well as theologists will find much in the "Chorus of Faith" to interest them. The religious broadness of the volume is best illustrated by an extract from the remarks of Rev. Joseph Cook, in which he said: "A religion of delight in God, not merely as Saviour, but as Lord also, is scientifically known to be a necessity to the peace of the soul, whether we call God by this name or the other, whether we speak of him in the dialect of this or that of the four continents, or this or that of the ten thousand isles of the sea."—*Current Topics.*

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THE FAITH THAT MAKES FAITHFUL. By William C. Gannett and Jenkin Lloyd Jones. Chicago: Alfred C. Clark.

This is a very helpful little book to keep on desk or work-table, so that a chapter, page, or mere sentence may be read in the hurried intervals of daily occupation. It is not a manual of devotion. It does not incite to emotional piety, nor to morbid subjective questioning; but it strengthens the soul to "serve God and bless the world." Though some of the titles are followed by texts, they are not elaborated into sermons, but are key-notes to simple and charming essays, full of suggestive thoughts and illustrations which encourage and cheer the heart. They show how every life, however humble or hindered, can be made great and glorious by struggle, faithfulness, and love.

There are eight essays, four by each of the authors. It is hard to choose from them, when all are excellent. Perhaps "Blessed be Drudgery," and "A Cup of Cold Water" will appeal most strongly to many. It is rarely realized, and therefore cannot be too often repeated, that the drudgery which seems to dwarf our lives is the secret of their growth. Life could easily be made beautiful, if each would offer the "cup of water" to the thirsty one near him, and all are thirsting for something.

It is impossible in a few paragraphs to give extracts from a book, every page of which contains sentences worthy of quotation.

There are, indeed, expressions which those whose creed differs from that of the author's would wish omitted, as when "Goethe, Spencer, Agassiz, and Jesus" are grouped together as equal illustrations. It was not necessary to accentuate the bravery of our soldier boys of '61 by casting a slur on the Christian Commission. And it will lessen to some the influence of the high truths in every chapter, that so many of the dear old Bible stories are numbered among myths and legends. But if we look for good, we shall find all the pages full of the spirit of Christ, and true, uplifting teaching is drawn from every Bible incident mentioned. We would gladly have more honor shown to the latter, but, after all, "the Spirit giveth life." Hence (with the exceptions and reservations noted above) we heartily commend the book.—*The National Baptist.*

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THE FAITH THAT MAKES FAITHFUL. By William C. Gannett and Jenkin Lloyd Jones. Chicago: Alfred C. Clark.

This little volume embraces the following essays, or little sermons: "Blessed be Drudgery," "Faithfulness," "I Had a Friend," "Tenderness," "A Cup of Cold Water," "The Seamless Robe," "Wrestling and Blessing," and "The Divine Benediction." Each author has contributed equally to the book, and both have given to the public many beautiful thoughts clothed in beautiful language. The essays are, in part, didactic, and contain reflections upon life in the different subjects treated that are not only interesting, but inspiring. Could the lessons taught be so impressed that they would be heeded, life would be made better for many people whose existence would become less purposeless. The faith found in this volume, if heeded—if made as much a part of the individual as it is a part of the book—will make faithful many who would be much better by having read the essays.—*The Current.*

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LETTERS AND REVIEWS.

"The Safe Side," a Challenge to the Clergy.

Under the above title Mr. Richard M. Mitchell of this city has written and published a volume of 475 pages, containing what he claims to be "a theistic refutation of the divinity of Christ." The book seems to be written as a challenge to the clergy, as it attacks rather strongly the orthodox doctrine as laid down by both Protestant and Catholic clergymen. And looking at it from this standpoint the laity have no need to concern themselves with its contents.

The author's argument is in brief that the testimony as to the divinity of Christ lies wholly within the New Testament. Outside of that book and its accompanying uncanonical gospels he is not mentioned by any writer till long after his death. "There is a gap of more than a hundred years in which there is no further account of the rise and progress of Christianity." But the different portions of that volume were written at various dates after the death of Christ, and after interests and difficulties had arisen to influence the writers and become the cause of doctrines not thought of by Christ. Prominent among these influences is the fact that for a long time the disciples had all things in common, which gave a personal interest in the movement as soon as others than the poor joined it. For a long time the church supplied more numerous and desirable offices than the civil government. All documents bearing on the early history of the church, were for centuries under the care of those who would not hesitate at interpolation and suppression to perpetuate that which supported and magnified their office. The noted forgery about Jesus Christ inserted in the works of Josephus is an illustration of what they could and would do. The gospel of Peter is one of the oldest Christian writings, and virtually it was the original New Testament. A large number of copies were in use about A. D. 190, and the disappearance of the gospel following such general use can be explained only through intentional suppression. We have positive evidence that the church destroyed it, for there are accounts of at least one Bishop (Serapion) being busily engaged in that very work. Next to the gospel of Peter we would suppose that the gospel of James would have been preserved, but it is numbered with the lost, together with the gospel of Paul, the Oracles of Christ, and very many other gospels and writings. For those that have been preserved it is important to remember that the date of the oldest manuscript is conjectural, and "in no instance can they be traced back to within hundreds of years of the supposed date."

The accounts of Jesus were traditional for a generation or two. His followers did not think it necessary to write his history, as the kingdom of heaven was daily expected. Of those who saw and directly testified of Jesus only the most credulous ever believed in him, and "those who knew him best repudiated his divine pretensions." If some of the events described in the gospels were possible their performance would have produced a widespread sensation far greater than is represented—the resurrection of Lazarus, for instance. The exceedingly short account of Christ is not a source of weakness, but of strength. The little that is known of him has left full play for the imagination of devout followers. But if it were necessary to send him here to save the world it was equally necessary that the acts which were to save it should be accurately recorded for the benefit of all time. Or if the world could be saved without a record of the acts of the one sent to save it why do we have the New Testament at all? Between the imagination and the allegory nothing substantial has been left to combat. It has withstood the test of time not because it is like a rock but because it is like a vapor.

The conversation with the woman of Samaria, the instructions given to the twelve and the disciples when they were sent forth only to "the lost sheep of the house of Israel," and other passages, are cited in support of the belief that Jesus never intended to preach to any other than Jews, and that b t for Paul salvation through him would not have been preached to the Gentiles. (He asks, May not this be adduced as possible cause for the suppression of the Gospel of Peter?) Mr. Mitchell says neither of the synoptic gospels tells that John the Baptist acknowledged Jesus to be his superior, and holds that the Gospel of John must have been written long afterwards, for the purpose of supplying this omission, this being necessary because "in the Acts of the Apostles it is disclosed that long after the death of Christ there were followers of John the Baptist, and it is evident that when the fourth gospel was written there were those who asserted that John did not acknowledge Jesus as the superior." "John" exhibits a studied effort to cover this point, "but over-does the work, and through excess of zeal furnishes evidence of untrustworthiness." John the Baptist was the most important man among the Christians after Christ, and if he had taken the position claimed for him it would have been natural for Paul to write much of him, particularly in the Epistle to the Hebrews. But Paul makes no allusion to him in that epistle, and seldom does anywhere.

In the chapter on Josephus the author dwells at some length on previously advanced reasons for the claim that the chief passage in the writings of the Jewish historian relating to Jesus was an interpolation and probably perpetrated by Eusebius. It says Josephus wrote his histories about the time or before the earliest uncanonical gospels were written, and was as old as any of the writers of these gospels. "He comments favorably of John the Baptist, and equally well of the Essenes, but, as for the wonderful events recorded in the New Testament he knew nothing, for there had been no such events." As late as the ninth century Photius, Patriarch of Constantinople, wrote of Justus (who held office in Galilee during the same time Josephus did), that "he makes not the least mention of the appearance of Christ or of what things had happened to him." Mr. Mitchell claims that the only other supposed reference to Jesus in the works of Josephus was not to him at all—that he wrote about James "the son of Damneus," and not the brother of Jesus "who was called Christ."

The chapters about Paul present some radical conclusions. The apostle of the Gentiles did not admit any authority over himself by the other apostles. Not till three years after his conversion did he go to Jerusalem, and then only saw Peter and James. He did not go there again till fourteen years later, and then not to consult, but to communicate to them that gospel which he had preached among the Gentiles. That is to say, he was "sent by the Almighty to instruct those apostles who had been taught by Christ." And then he quarreled with Peter. "There is no room to question the fact that Jesus first, and Peter and all the apostles except Paul, afterward, never consented to the admission into the church of any but circumcised Jews." The Gentile question was the rock upon which they split. "It was that which caused the suppression of the works of Peter and the other apostles by the Gentile church in later times, and caused their otherwise superior position to be superseded by that of Paul." And "Paul knew nothing of the ascension; it had not been thought of in his time. He often spoke of the resurrection, and always had reference to it only when alluding to Jesus having risen."

"The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a great number of "nuts to crack" by those students of the scriptures and the history of the the church who have gone over the ground for themselves, and are credited with the ability to pass judgment upon the arguments for and against "the faith as once delivered to the saints." It is not a book that can be safely recommended for miscellaneous reading, for the sincere Christian layman would not feel justified in accepting many of the statements as to fact or the deductions made in regard to them, without consulting some one of the clerical pillars of the faith, whose studies have carried him over the whole ground, including the "side" which Mr. Mitchell seems to think is not the safe one. But the work should be read by doctors of the church and able, educated ministers of the gospel who possess superior knowledge of the subject, which entitles them to speak with authority, and combat for the benefit of the laity the objections raised by the "higher critics" like Mitchell, who deny that the Bible is an inspired revelation and all its statements are true ones. We doubt not that the allegations and arguments advanced by Mr. Mitchell are answerable and explainable to reasonable minds. At the same time it is not a book to be commended to the perusal of any except those who have made a thorough study of the subject which it discusses.—*Chicago Tribune.*

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, pyschology becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

From "Review of Reviews," New York.

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity—its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasises strongly the great amount of social wealth which yearly goes to support church "club-houses" and the ministry, which to him seems a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

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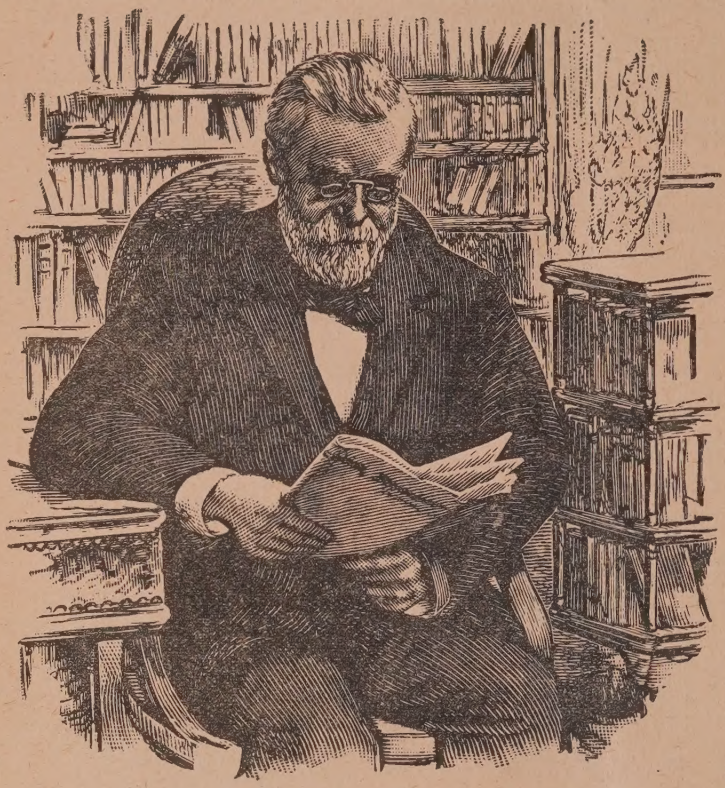

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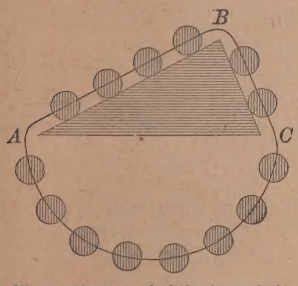

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